

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD DINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

SATURDAY, AUGUST 15, 1835.

NO. 42.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

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P. PRICE, Publisher and Proprietor.

TERMS.—Two dollars per ann. in advance, or \$2.50 not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chestnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

Original.

THE INFLUENCE OF FAITH.

"Faith is the substance of things hoped for."

Heb. xi, 1.

One of the most important principles in the christian character is Faith: not a blind and implicit adherence to creeds and commandments, or a belief in things which are beyond the reach of human comprehension, or an unqualified credence to the chimerical or mysterious propositions (so called) of religious schools, so prevalent in the present day—such is not the faith which the sincere christian is called upon to exercise. On the contrary, he is urged by every principle of gratitude—by the host of evidence by which he is surrounded—by every token of Heavenly Love—and by the confirmatory evidence of scripture testimony, to walk in that faith which teaches the universal and unchanging goodness of our affectionate Parent in Heaven—that saving faith which freeth us from fear and torments, and the tumultuous conflicts of doubt and uncertainty—in a word, that faith which is produced by an unshaken confidence in the God of Love, and which was manifested by the venerable patriarch Abraham, and accounted unto him for righteousness.

An unwavering faith in the unchanging goodness of God, is calculated to produce comfort, as it is strong and unlimited. A belief that he will overrule all things for good, and that he will eventually render the whole of his rational creatures holy and happy, in the destruction of every species of sin and misery, that he "will swallow up death in victory," and "wipe away tears from off ALL faces," is calculated to afford the believer a joy and comfort that is "unspeakable and full of glory." But the comforting influence of a true christian faith cannot be experienced by the believer in endless misery. Suppose he firmly believes that a portion of God's creatures will be doomed to unceasing wretchedness in a future state of existence—let his faith be strong and unwavering—what will be its influence upon his mind, and actions?—Will it be comforting? Will it be consolatory? God forbid that we should accuse him of experiencing either comfort or consolation in believing endless misery for one single being.—Yet there are thousand in the christian world, thousands who are enjoying the light of education and science, thousands in whose bosoms the warm gushes of love and affection are swelling up in a thousand pure and free pulsations, who profess to believe that God, in the fierceness of His anger, will cast some of His children away

from His presence forever! dooming them to an eternity of misery in the deep dark dungeons of endless wo! This is the *professed* belief of thousands. But is the end of their faith a thing to be "hoped for?" What! can man with all the generous and benevolent aspirations of his heart, *hope* for *endless misery*? can he *hope* for the infliction of pain upon a fellow sinner which can result in no good, because unceasing? Is the influence of such a faith comforting? Is it possible that man can derive *comfort* in contemplating the sufferings of those whom he supposes will be the miserable subjects of eternal torment, undying pain? Impossible! Such a faith as this, then, cannot be a christian faith, for that is the "substance of things hoped for." It cannot be the faith which the Apostle Paul expresses when he desires to be with the brethren at Rome, that they may be *comforted* together with their mutual faith, (Rom. i, 12.) Conceive, christian reader, if you can, the beloved apostle, and the brethren at Rome, *comforting* themselves in contemplating the *ENDLESS DAMNATION* of some of their fellow creatures! Conceive them rejoicing in the assurance that they *alone* were to enjoy the unending pleasures of the "heaven of heavens," while others, and among them those who were near and dear to them, with whom they had mingled in the green and sunny hours of childhood and youth—with whom they had joined in the passing spirits of early days, revelled in the same pleasures, and drank at the same fountain, were to be damned and lost forever! What! the affectionate Paul, the great Apostle to the Gentiles, and the meek and inoffensive brethren at Rome, receive *comfort* in contemplating so dark and dreary a consummation as *Endless Misery* presented to their benevolent minds? It might be a *comforting* consideration to the hearts of *flingers*—but it would be *cold comfort* for the sincere christian—it could afford no joy to the philanthropic bosoms of the humble followers of the "Lamb of God that taketh away the sin of the world."

Faith, to be pure and christian and scriptural, must be that "one faith" which promises something good—something which the soul can delight in contemplating—a faith, the possession of which will cause joy and gladness to pervade the bosom, and so influence our actions, that works to correspond with it, shall be brought forth, for "faith without works is dead being alone"—a faith that is the "substance of things hoped for." Now we cannot *hope* for an *endless* evil—hence the doctrine which teaches endless misery cannot be true, as it is neither *hoped* for nor *desired*—on the contrary, even its advocates hope that it may prove *false*; a faith then that has its foundation in any thing save *Hope*, cannot be a christian faith; a faith which does not produce comfort and joy in believing, cannot be the faith of Paul; for his faith was comforting in its influence, because founded in hope. He prayed for the salvation of *all* men—he *hoped* for it, else how could he *pray* for it? He "prayed in *faith* nothing doubting."

Paul enjoyed comfort in believing, just so far as his faith was strong and enduring—this faith

was strong enough to induce him to preach, that "as in Adam *all* die, even so in Christ shall *all* be made alive"—that "the first man is of the earth, earthly; the second man is the Lord from heaven"—"and as we have borne the image of the earthly, we shall also bear the image of the heavenly." It was strong enough to induce him to preach a bright and glorious resurrection for all men—to point to a heavenly world beyond the fleeting scenes of time, where there shall be no more corruption, no more death—"for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." In the possession of this glorious faith, the beloved apostle could go on his way rejoicing—he could look upon his fellow creatures with an eye of love, upon his fellow sinners with an eye of pity—he could use every effort to bring mankind to see "the great salvation of the Lord," that they might rejoice even as he rejoiced, and be comforted in the resplendent light of that blessed faith, which had emphatically made him free.

The faith of Paul was a christian faith—it was a comforting faith—and its influence upon his mind and actions is best told by a reference to his life and character—when he was a Pharisee, he was the persecutor of the christians—when he became a believer in the "faith once delivered to the saints," he was the friend of *all* men, a benefactor of his race. When he was a Pharisee he believed in the partiality of his Heavenly Father, that he was the *enemy of sinners*—when he was a christian, he believed in the fulness and impartiality of the God of Love—he believed and preached the "unsearchable riches of Christ," "who came into the world to *save sinners*." Whoever believes in the unbounded and the undying love of God "who is the savior of *all* men, especially of those who believe"—whoever places a firm reliance upon his bounty, and a confidence in his goodness, and acts consistent with his profession, possesses the same *comforting faith* which Paul did, and must derive an unqualified degree of consolation and joy in believing. Such an one will be enabled to meet adversity with a smile—the cruel shafts of misfortune fall unheeded at his feet—for he can see in every dispensation of Divine providence some indication of the goodness of God, who "tempers the wind to the shorn lamb," and who will eventually remove him from scenes of trial and suffering to dwell in his bright and glorious presence forever! Such is the legitimate influence of a true christian faith.

Among a number of instances to prove the comforting, consoling and cheering influence of faith, I will relate one. I had a friend, and perhaps of all I have ever possessed, he was the most severely tried. He had married early in life—became the father of a smiling family, by whom he was affectionately beloved, almost adored—his friends venerated and respected him—for he endeavored to walk humbly before his maker, and to deal justly and prudently with his

fellow men. But the hour of trial came—from comparative ease he was reduced to poverty—then one by one the pledges of love and affection were taken from his embrace by the strong hand of Death—and he stood alone in the world—he had lost all. True he had friends—but his children, and the partner of his bosom—they were gone! Yet, he bore it nobly, like a christian, who places his confidence in his God—he felt resigned to His will—"the Lord has chosen to afflict me," he would say—"it is my duty to submit to his all-wise and inscrutable decrees—he has taken my loved ones—yet why need I repine? He knows better how to take care of them than I—and the time is not far distant, when I will meet them again, when we will separate no more forever." Thus would he console himself—he had no gloomy forebodings about the future—he could look forward with joy and confidence to the time when he should meet those whom he loved upon the earth—and buoyed up through life by an unwavering confidence in the unchanging love and affection of His Father in Heaven, he at last sunk into the tomb—the bright angels Faith and Hope were with him to the last, and cheered his passage to Eternity! Reader he was a Universalist.

New-York, Aug 1855.

J. P.

Original.

Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner. Proverbs xi. 31.

When thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just. Luke xiv, 13, 14.

The foregoing passages may appear to some to imply a contradiction; one seeming to confine the "recompense" wholly to this life, the other placing it in the future world. For myself, I do not believe the text in Proverbs confines all the recompense for good or evil deeds to this life. The passage in my opinion does not mean that the righteous receive *all* their recompense in the earth, if it does, why does it read "much more" * the wicked?" &c. To convey my meaning more fully, suppose we make the passage read as follows: "Behold the righteous shall be *wholly* recompensed in the earth, and the wicked and the sinner shall be *much more* recompensed," &c. To be *much more* than *wholly* recompensed would be an impossibility. But as the passage doesn't say that the righteous shall be *wholly*, and in every sense, recompensed in the earth. I conceive its meaning to be that the righteous in some instances are even here on earth, in a certain sense, rewarded for their good deeds, and that the wicked are more frequently, and to a still greater degree punished, even here, for their bad deeds; but neither the righteous or the wicked are in all cases wholly recompensed in the earth, but both shall be fully recompensed at the resurrection.

* We may be allowed a remark here, though without any design to controvert the subject. We think our respondent misapprehends the language quoted. The expression "much more" it seems to us, has relation to "certainty" of punishment, rather than to "quantity;" as if it had been said, it is a settled and unalterable principle that the righteous receive a rich reward in their virtuous and obedient acts, and if this recompense is so intimately connected with their conduct, most surely shall the wicked and the sinner as speedily and certainly experience the consequences of their wrong doing. And this view we conceive can be taken without any regard to the *continuance* of these consequences, whether they are limited to time, or extend into futurity. Because the consequences of sinful acts travel close upon the offences, it does not of necessity follow that they must all be experienced in time; and neither does it follow, because we in our weakness think we cannot discern a righteous retribution in all cases here, that these consequences must, of necessity, extend to a future state of existence. Who but God himself can unlock the secret chambers of the human heart, and duly estimate the joy and happiness which may be thrilling its every fibre; or more sadly still, discover the bitter anguish which may be gnawing at its very vitals. Thus we regard the deduction of our correspondent, "much more than wholly recompensed," as not warranted by the phraseology in question. This is our opinion. The reader, of course, has both before him, and will

As I believe the resurrection to be progressive and a continued work or manifestation of almighty power and grace, which will result not only in a literal but a moral or spiritual *raising* of all men to perfection, and not only making them alive but causing them to become alive in *Christ*, it is not to be inferred, I think, that punishment will extend beyond the final *completion* of the resurrection. It is at the commencement, or during the continuance only, of the resurrection, and not after its final consummation, perhaps, that the wicked will be recompensed. Of the correctness of my views, however, respecting a progressive resurrection I do not pretend to be confident.---But that a recompense awaits each individual in the future world, it seems to me can be fully established from the passage at the head of this article, taken from St. Luke. The words "thou shalt be recompensed at the resurrection of the just," clearly proves, I think, that the recompense is after death. In Acts xxiv, we find mention is made of the resurrection, "both of the just and unjust," which resurrection, it will be readily admitted, means the resurrection of all mankind after death. In this passage under consideration, Christ speaks only of the "resurrection of the just." Now if the resurrection of the just and unjust collectively understood, is after death, surely the "resurrection of the just" separately considered is after death. But perhaps some will yet contend that the resurrection of the just, either has taken place, or will take place in this world. If it be contended that it has already taken place, I ask when? And when and where are those to be recompensed who now do the same things which our Savior at that time enjoined on his followers? It cannot be at the resurrection of the just if this resurrection be *past*. If you say it is yet to come, but will have its completion in this world, I ask when will those whom our Saviour addressed eighteen hundred years ago, and who obeyed his injunctions, get their recompense? It cannot be at the resurrection of the just, for they never lived to see that resurrection, if it is yet to take place in this world. Now is it not evident that there is no resurrection of the just at which all who obey Christ's injunctions, can be recompensed except in the future world, or after death. But perhaps it may be contended that the resurrection of the just is in the earth, and is a progressive resurrection, and that each individual of the human family who obeys the injunctions of our Saviour contained in the passage in Luke, will experience a kind of moral resurrection in this world which will be an adequate recompense, &c.---If so, I ask where will that man get his recompense, who, as soon as he possesses the means, obeys the injunctions required, and then immediately dies? Can he be recompensed anywhere except in the future world? certainly not.---Again, when will he who breathes his last blaspheming his Saviour and Judge, get his recompense? Surely in the future world. If it be contended still, that all recompense is in this world, and that the blasphemer's *death* is his *punishment*, then must *death* also be the *reward* of him who died obedient. Let us, for instance, suppose two persons as examples. One performs a most benevolent act, the other commits a horrid crime; both immediately die. Where will both be recompensed? Will *death* be their recompense, and do rewards and punishments mean the same thing---death only? or were they recompensed for their said deeds *before* they were perpetrated? and does "he who doeth wrong receive for the wrong which he hath done before he does it?" This would be making punishment take place something sooner, than *immediate*.---It would be a strange kind of "long suffering of God," and a *waiting* on the wicked not reconcilable with either justice or mercy. Will it be said the two persons instanced as examples, will neither of them receive any recompense at all for their respective good and evil deeds perpetrated

immediately prior to death? This cannot be urged for "he that doeth wrong shall receive for the wrong which he hath done." Then it follows conclusively, at least to my apprehension, that their recompense for those deeds must be in a future world, and that the just man will receive his recompense at the resurrection of the just, and that the unjust man will receive his recompense at the resurrection of the unjust, which resurrection, both of the just and unjust, must be after death.

S. R. S.

SALVATION.

Salvation is the grand—the thrice-honored theme of the gospel—"the salvation of God," not the salvation of man. The work is His—to Him be all the praise. Amen.

"THINE's all the *glory*;
Man's the boundless *bliss*."

What is there on earth beneath, or in heaven above, that can so inspire the purest and loftiest sentiments of ardent homage and praise, as the unmerited, unbought grace of God manifested through the triumphant mission of the Saviour of the world? We rejoice—yea and we will rejoice in his *SALVATION*. This, if it be possible, should shine out, as in letters of living light, upon all the ample folds of our flowing Banner,

"*SALVATION*! O the joyful sound—
'Tis music to our ears;
A sovereign balm for every wound,
A cordial for our fears."

We have said that salvation is of God, not of man. If we believe the Scriptures, we shall be obliged to assent to the truth of this clearly revealed proposition. What says Paul? Look into his letter to the Ephesians Chap. ii. 8, 9,—"By grace are ye saved through faith; and that not of yourselves; it [salvation] is the *gift* of God: *Not of works* lest any man should boast." Is not this testimony sufficient? It is clear and direct to the point. Multitudes of other scriptures might be added in confirmation of this, but if the declaration of the word of God in this case is discredited and set aside, other proofs would doubtless share the same fate. Are we told that salvation is sometimes attributed to repentance, faith &c.? Allowed. But then it should be borne in mind, that these are only the instruments or means by which God accomplishes what, after all, is his own peculiar work—the salvation of any soul. Even faith, we are told in the above quotation "is not of yourselves;" and repentance is equally the gift of God. What said Peter? See his testimony as Luke has recorded it in the book of the Acts of the Apostles, Chap. v. 30, 32. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are witnesses to these things." Good witnesses indeed! and witnesses of a glorious truth!—that God hath exalted Christ to be, in verity, a Prince and a Savior, and to give all the means of accomplishing His work. Blessed be his name. In the language of our Motto—"We will rejoice in thy *Salvation*; and in the name of our God we will set up our Banner."

Here we wish the reader to be candid, and seriously to reflect a moment with himself. Is not eternal life the *gift* of God? Read the following testimony from Paul, recorded in Peter vi. 23. "For the *wages* of sin is death; but the *gift* of God is *eternal life*, through Jesus Christ our Lord." If a gift, then it is not merited; for whatever is merited is a compensation—not a gift.---Death, indeed, is the compensation or *wages* which every offender must receive for his sins; for "God will reward every man according to his works." But when man receives all that he deserves either good or bad, then comes eternal life as the *gift* of God to the world.

We cannot subscribe to some of the sentiments

current in the christian church, which seem to us to ascribe more to the creature than to the Creator in the work of salvation. We cannot assent to it, because in our estimation it takes that glory from the Father of Mercies, which belongs emphatically to his grace, and transfers it to man, whose goodness can ne'er reach unto heaven. Hear what the Almighty saith by the prophet Isaiah, Chap. xl. ii. 8. "I am the Lord; that is my name: and my glory will I not give to another." On the Gospel system of salvation, an Apostle inquires; "where is boasting then?" and answers "it is excluded." But upon the system we are noticing, it strikes us that boasting, so far from being excluded, is lawfully admitted; nay, do we not sometimes actually see and hear it in those whose hopes of salvation lie in the inward exercises or the outward works they claim to have experienced or performed? Nevertheless, much as we claim for the honor of God and the glory of his grace in the salvation of sinful man, we can most heartily say with the Apostle, "This is a faithful saying; and these things I will that thou constantly affirm, that they which have believed in God might be careful to *maintain good works*; these things are good and profitable unto men." There is no real profit in life without them, and however men may consider them the means in God's economy, of salvation, it will never do to say, or in any sense to allow, that they are the cause of eternal life, or the sources of our hope for salvation, in any case. Is there no value, no merit in such works, unless that merit is reckoned to be infinite? That good old philosopher Dr. Franklin, who by the way, used to have a pretty clear apprehension of many christian truths, said that the man who should expect of him a splendid plantation as the reward for giving him a cup of cold water, would be reasonable in his demands, compared with one who should claim the infinite blessedness of heaven in consideration of his good works. There is no proportion between the finite and imperfect goodness of earth, and the infinite and perfect bliss of heaven.

We must consider, then, as a well settled scriptural truth, confirmed by the best maxims of philosophy, that salvation is the gift of God, through Jesus Christ our Lord, "not of works lest any man should boast" of being more deserving and more entitled to it, than his neighbor. Such being the case, is it not a question now naturally to be proposed—to what extent will God impart this free, unmerited gift?

Let not the reader turn away from this inquiry, as one of little or no importance; for it is one in which he himself, as a member of the human race, is infinitely concerned. Now let us ask—is God partial? Do his designs contemplate benefits for one portion of his creatures, and final, irretrievable injury to the rest? Look abroad upon the magnificent works of his hand. Behold how every demonstration of his skill evinces some benevolent design! Where in all the universe of God, can any purpose be detected which has for its object the promotion of misery? Examine your own frames, so "curiously and wonderfully formed," and find, if you can, any of this mysterious organization, the *design* of which is to produce pain! On the contrary, is not every piece of this machinery, in its natural and unperverted operation, designed to produce pleasure? It is. So with all his other works.

We come to an examination of this subject, then, with a natural and innocent expectation of finding no partiality in the economy of God, as it relates to salvation, or the final condition of his helpless, dependent creatures. And is it not so? Are not what nature teaches us to expect, fully verified and confirmed by inspiration? Hear ye the word of the Lord. See what Paul says to his Roman brethren, Chap. v. 18— "Therefore as by the offence of one, judgement came upon all men to condemnation; even so,

by the righteousness of one, the *free gift* came upon all men unto *justification of life*." He immediately adds: "For as by one man's disobedience, many [gr. *hoi polloi*, the whole multitude or bulk of mankind,] were made sinners, so by the obedience of one shall many [gr. *hoi polloi*, the whole multitude or bulk of mankind,] be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death [universally,] even so [universally] might grace reign through righteousness unto **ETERNAL LIFE**, by Jesus Christ our Lord." What is clearer or more conclusive than this? The statement of the Apostle is, that the gift of God, which is eternal life, shall abound wherever sin has abounded—that it shall be imparted to all who were made sinners by disobedience. And who are *not* sinners? If any, let them speak, for such have we offended; and such, indeed, and such only, may be excluded from the gift! There is no promise of it to any others. Did not Christ come into our world and suffer and die for the salvation of men? Did he not die for all men? Who, in this age, will deny it. But, we put the question here to every man's conscience, in the sight of God, *shall he have died in vain for any?* Shall his sacrifice prove unavailing? If others will assert this, we dare not. "We have not so learned Christ." We believe the promise was *true*—that "the pleasure of the Lord," which was "to reconcile all things unto himself,"—"shall prosper in his hand,"—that "he shall see of the travail of his soul and be satisfied," that "he shall finally gather together in one all things in Christ, both which are in heaven and which are on earth, even in him," and "deliver up the kingdom to God, even the Father, that He may be all in all." Thrice glorious system of heavenly truth! No wonder that angels descended from heaven to earth, on wings of living light, to announce the birth of the great Redeemer of the world in terms of "peace on earth and good will towards men," shouting "glory to God in the highest."

The redemption and salvation of the world, through Jesus Christ, we hold to be a fundamental and most precious truth of the gospel.—In defense of this doctrine, we have set up our BANNER, and inscribed it with **SALVATION**.—Long may it wave in the breezes of heaven, supported by zealous friends of truth, in numbers and in resolution, "terrible as an army with banners," till the tottering walls of error shall be levelled with the dust, and the ransomed sons of men every where shall join the boundless throng under the Captain of Salvation, and be led at length to "Jerusalem which is above and is free—the mother of us all."

Maine Gospel Banner.

FULLNESS OF CHRIST.

St. Paul, that eminent and indefatigable servant of the Lord Jesus, was not contented to believe on the Savior, and enjoy the benefits resulting from his faith, but desired that others might share with him the glories which the gospel imparts to its receiver. The course he took and the measures he adopted to bring men to a knowledge and enjoyment of the truth, are worthy of all acceptance. To win men to his master, he resorted not to idle declamation, nor to the threatenings of Sinai. He must plied the disciples of Jesus, by setting forth the loveliness of the Savior; and to show his superiority over all created beings, he unequivocally asserted that, 'In him dwelleth all the fulness of the Godhead bodily' and again—'It pleased the Father that in him should all fulness dwell.' Such were the representations which St. Paul gave of his divine Master.

With the Father of our Lord, men had become partially acquainted through the medium of his works. With such, no other exhibition of

the Savior's excellency was necessary to produce in them love and reverence, than what would arise from the affirmation made by the apostle, that God was pleased to invest him with his own fulness. And when this fact became known, his enemies flocked in crowds, to bow their knees to his name, 'and confess him Lord, to the glory of God the Father.'

The Savior, in all his labors and preaching, manifested this fulness. The power—the love—the mercy—the compassion, and the salvation of the Father, were all centred in, and manifested by his Son. It will therefore be perceived, that when this truth becomes generally known, men will love and adore him, as they now do the Creator.

Reader, hast thou ever looked upon the blessed Redeemer of the world, as being a perfect representation of thy Creator? Hast thou ever recognized him as the brightness of the Father's glory, the express image of his person? If not, look at the many tokens of love which surround you, and for them be grateful—and forget not to thank God for his unspeakable gift, the Lord Jesus Christ.

Universalist and Ladies' Repository.

NOTES ON THE SCRIPTURES.

When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judea, and departed again into Galilee.

John iv, 1-3.

My attention has been drawn to this passage by a correspondent, who inquires whether we are to understand "that Jesus did not baptize any except his disciples, or that he baptized no one, that service being performed by his disciples." So far as I know, or recollect, Commentators are universally agreed, that, in this case, Jesus did not baptize any one; but as his disciples performed the ceremony in his name, and by his authority, he is said to have done it himself. This is according to a very usual figure of speech. Thus Solomon is said to have builded the temple in Jerusalem; but no one supposes his own hands performed the labor. So in other cases, whatever a man does by his agents, he is said to do himself. The ambiguity is avoided by Dr. Campbell, who renders ver. 2 thus:—"Though it was not Jesus himself but his disciples, who baptized."

In addition, it may be observed, that there is no distinct evidence in the scriptures, that Jesus personally baptized any man with water, during his whole ministry. John iii, 22, might appear to assert that he did; but this is susceptible of the same interpretation, as the passage under consideration. In that case, as in this, he probably baptized through the agency of his disciples. And I believe it is generally allowed that he never did administer water baptism, in any other manner. On this subject Rosenmuller remarks "Why Jesus himself never baptized, is not easily determined. Perhaps he would not perform this rite, lest he should seem to assume dignity; or because the work of teaching was more important than the work of baptizing.—Some of his disciples, indeed, seem not to have been initiated by the rite of baptism, nor did they always observe that ceremony."

Trumpet and Magazine.

A REQUEST.

Will the different societies in the Ontario Association of Universalists [and of the other Associations which are yet to meet. Eps.] appoint their delegates in due season, that they may be able to furnish a full account of their numbers, and the general situation of the cause in their immediate vicinity? The Association now embraces so little territory, and the distance to the Association is so small, that there can be no necessity of a society failing to be represented in its Councils.

K. TOWNSEND.
Magazine and Advocate.

DEACON ISAAC RAYMOND.

"The memory of the just is blessed," and long will Deacon Raymond be remembered as one of the just. I first saw him at a communion season, a number of years before his death, and I was forcibly struck by the dignified, nay more, the patriarchal sobriety with which he performed his part in the services.

The father of Deacon Raymond was one of the earliest settlers in the township. He was a laborious farmer, and died in the meridian of life, leaving a numerous family to the care of Isaac, his eldest son; and never was a charge more faithfully executed. Excessive and uninterrupted toil and hardship were cheerfully borne, that the children might receive those advantages of education, and that pecuniary assistance at their setting out in the world, which the life of their father would have probably secured. The oversight and affection of a father they received from Isaac, on whom their affection and reverence were bestowed in return. Thus, he toiled on, forgetful of himself, postponing all thoughts of marriage and accumulation in his own behalf, till all the members of his family were set out on the journey of life. When the youngest child became of age, the property was divided, and though it had been increased by the toils of the elder brother, yet the idea of appropriating to himself a larger share, seemed never to have crossed his mind. This was near a score of years after his father's death. The morning and meridian of life had thus passed in toil for others.

It is common to applaud the man who gives liberally of his abundance, from the thousands he has never earned, to the wants of the poor, but how can the largest benefactions of the wealthy compare with the labors and self-sacrifice of Isaac Raymond? They indeed were not known beyond the limits of his native valley—still they were known in heaven, and will not pass unrewarded there.*

His brothers and sisters having now in a measure passed beyond his care, Isaac began to think of repeopling his fireside that had become desolate. He began to look about for a companion in life. Romance was not likely to have much influence in directing his choice. His conduct here, as in every thing else, was marked by conscientiousness, caution and wisdom. "It was an important step," he said, "and he needed wisdom from on high." Passing by the matches which were made to his hand, in which widows with doweries were chiefly concerned, he made choice of a maiden of an age little short of his own, whose only resource, for the support of herself and mother, was her industry in the use of the needle. It was plain that whoever married her, must receive the mother as an appendage. This did not escape the careful Isaac: but he very reasonably concluded that it would be less difficult for Molly to take suitable care of her mother, if she married him, than if she remained alone and unaided. Some of Molly's virgin acquaintances, of nearly equal standing in point of antiquity, insinuated that it was for this purpose she consented to marry him: how far this was true, it is impossible to say; certain it is, that Isaac regarded it as a proper motive, and urged it on her attention, when, with a coyness as lawful surely for a virgin of forty as one of fourteen, she hesitated to give a prompt and affirmative answer. It was thought by good judges, that those who hazard the criticism above alluded to, would not have hesitated so long, and certain it is, that there were no parents in the place but what would have been pleased to have had Isaac Raymond for a son-in-law.—They had not arrived at such a pitch of refine-

ment, as to postpone sterling honesty and well-proved kindness to bustling flippancy and polished address.

Soon after his marriage he was elected deacon of the church, an office of no small honor and influence, notwithstanding the efforts of some animals with suspiciously long ears to bring it into contempt. In the discharge of the duties of this office, he was most faithful and exemplary.—Every family in the widely-extended parish was often visited, the poor with repeated frequency, and their spiritual and temporal want sought out, and, as far as possible, relieved; and this for a score of winters.

In the mean time a new generation grew up to love and reverence him, and he was fairly installed as the patriarch of the place. If a dispute arose, it was referred to Deacon Raymond, and an appeal from his decision was scarcely deemed within the range of things possible. If a new enterprise was started, *what does Deacon Raymond say to it?* must first be asked and answered before the people would move. If he disapproved, all efforts to push it were vain. "Deacon Raymond always does the thing that is right," was thought to be a sufficient reply to all arguments that were urged. Yet in truth it may be remarked, that seldom or never did the Deacon veto any measure that was really desirable. Though strongly attached to the staid ways of his ancestors, yet give his mind time to revolve any proposed innovation, and it rarely failed to come out right.

Deacon R. had attained the age of three-score and ten. Some of his children were settled and prosperous in life; all had followed closely his footsteps. It was a family in which God was feared from the oldest to the least. Molly who for nearly thirty years had been his companion in toil and trial—for they, as well as others had their trials—was now laid on a sick bed, from which she was never more to rise. At first, her illness was not severe; Isaac continued his daily labors, but often was the sick chamber visited, and at morning, noon and night, were their supplications blended there. As her disease assumed a more threatening character, his labors were suspended; and he watched day and night beside her pillow, calm and composed, yet deeply troubled lest the desire of his eyes should be taken from him. Those who heard his prayers for her recovery, were convinced of the depth of tenderness that can dwell in a toil-hardened form, and gained also a clearer knowledge of the nearness with which a mortal can approach his God. There were no bursts of passionate feeling, no outcries, no tears; but deep, solemn earnestness of entreaty, that made it evident it was the soul that spoke. But, when it was plain that heaven had designed her removal, these intercessions ceased, and a prayer for res ignation followed, and calmness resumed its seat upon his brow.

"Well, Molly," said Isaac, seating himself by her bedside and taking her hand within his, "you are going home before me."

"Yes," was her faint reply.

"Well, you have been a kind and faithful wife, and I've thanked the Lord for you a thousand times. I never deserved to have such a companion—but the Lord has been abundant in goodness to me all my days—he has lent me this great blessing for nearly thirty years—he now calls for you, and I ought to be willing to give you up—it seems hard to nature, though—" here a tear or two stole down his cheek. "Molly, if I've ever done wrong to you, (I can't think of anything I ever did willfully), but maybe I haven't always made you as happy as I might." Here she in a whisper entreated him to desist.—"We shan't be long apart," continued Isaac, for I shan't stand it long without you—I hope the Lord will give me grace to wait contentedly till my time shall come—Molly, have you strength to join with me in prayer once more?" She hav-

ing signified her consent, he kneeled by her bedside, still retaining her hand within his.

"Our Father, we have often prayed together, and thou hast heard us and blessed us, we thank thee for all these seasons, and all thy blessings, for all thy care over us for the years we have lived together. We thank thee for the children thou hast given us; and that thou hast taught them thy fear. Oh! continue to bless them, and let them all get safe home at last. And now it seems to be thy will that we shall, for a season, part. Thou art good, and thy ways are right: help us to feel it; help us to say from the heart, "thy will be done." Lead thine handmaid safely and without fear through the dark valley of the shadow of death, and cause thy servant to wait with patience and submission till his appointed change shall come. Once more we join, perhaps for the last time, in prayer for our children. Oh! may they follow us so far as we have followed Christ, and may we all meet to part no more in thy kingdom above.—Amen."

Shortly after this scene the spirit took its departure, and Deacon Raymond was alone.

The parish church was crowded to excess at the funeral, and no heart was there that did not sympathize with the afflicted Deacon. After the close of the religious services, the coffin, as according to custom, was placed in front of the church, and the face of the deceased exposed to the view of the friends and attendants. The afflicted man drew near to take a last look of his lost companion; all involuntarily drew back and preserved the silence of death as he bent over the coffin. The scene was worthy the pencil of an artist. The sympathizing spectators reverently retired for a little space, the venerable patriarch bending over the coffin and taking a last look of her he had loved so long and so well; his head uncovered, and his time-honored locks slightly moved by the breeze; the tears that stole down his furrowed cheeks, together formed a scene at least not to be witnessed without strong emotion, and not soon to be forgotten.

The lid of the coffin was screwed down and the body conveyed to the grave, and the bereaved returned home.

It was the Sabbath. A sickness at heart, such as he had never felt before, came over him, as he seated himself alone by the fireside, and gazed upon the vacant place of her who was resting beneath the clods of the valley. But prayer was the balm that he resorted to for relief.

It had been his custom to spend the evening of the Sabbath in imparting religious instruction to his children, nor did he cease to do so when they arrived at the years of manhood. It was a sad thing for them to assemble in the circumstances of sorrow in which they were now placed, but Isaac felt that God was to be honored, and with a little faltering of voice, and a few tears, the usual exercises of the evening were observed.

Deacon R. was as faithful as heretofore in the performance of every official and private duty. There was the same calm meekness as before, yet it was shaded with sorrow. He was, indeed, more active than before in doing good, yet it was with the appearance of one who is just ready to set out on a journey, and is therefore diligently setting things in order. The language of his heart seemed to say, why are his chariots so long in coming? Still he ceased not to pray that he might be willing to stay till his Lord should call. The appointed time at length arrived, and he committed his spirit with joy into the hands of his Redeemer. His earthly remains were borne to the grave amid the tears of a whole population. Truly the memory of the just is blessed. "Blessed are the dead that die in the Lord; yea, saith the spirit, for they do rest from their labors, and their works do follow them."

* An original of the portrait here drawn, we think, would not look for a heavenly inheritance in return for his good deeds in time. He would doubtless experience an ample reward. "IN keeping the commandments."—EDS. MESS.

SATURDAY, AUGUST 15, 1835.

PHILADELPHIA DISCUSSION.
Just Published.

And for sale at this Office, the interesting Controversy between EZRA STILES ELV, D. D. and ABEL C. THOMAS, on the conjoint question—"Is the doctrine of Endless Punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work contains seven letters from Mr. Thomas, in addition to those already published, giving some of the proofs of Universalism, the whole forming a volume of 288 pages, large 18 mo. fine paper, at 62 1-2 cts. single, with the customary deduction by the quantity.

We respectfully solicit early orders from friends in the various sections of our country, that we may be prepared to send out new supplies, if needed, before the business season closes. In many instances, friends at a distance can send orders by their merchants who are coming to the city for their fall supply of goods, and have the Books packed with these goods in return. We believe the work calculated to do great good, and the more extensively distributed the better.

P.

THE NEXT VOLUME.

By another paragraph in this paper, it will be seen that our highly esteemed co-worker in the cause of universal grace, Br. C. F. Le Fevre, is about to commence the Tour of Europe. It affords us much pleasure to be able to acquaint our patrons that arrangements have been made with him for a regular correspondence with the Messenger, during his absence. After a little time, it is expected we shall be able to furnish the reader with a communication from his pen regularly every week. Those enjoying the pleasure of an acquaintance with Br. Le Fevre, or who have been familiar with his writings through our periodicals, need not our certificate for his ample abilities to render such a correspondence deeply interesting. Enjoying an acquaintance in several parts of Europe, and his Father being a Minister of the Episcopal church at Paris, he will possess very superior advantages. We anticipate great gratification from the correspondence ourselves, and doubt not for a moment it will be equally interesting to our readers.

As he leaves the early part of next month, we shall unquestionably receive a sufficient supply of Nos. to commence their regular publication with the commencement of the 5th vol. the first Saturday in Nov. ensuing.

P.

Original

THE SPIRIT'S ASPIRATIONS.

BY JOHN PERRY.

As the hart panteth after the water-brook, so panteth my soul after thee, O God. Ps. xlvi, 1.

As one in the desert by weakness oppressed,
Will yearn for the spot where the crystal stream flows,
Or for some shelving grove in whose bosom to rest,
And forget all his sorrows in welcome repose—
Even so does my spirit, o'erburthened with care,
Look up to yon heaven and long to be there!

As the wand'rer from home turns, in thought, to the hearth
Still hallow'd by love, his heart thrills to the core,
With wild yearnings to fly to the home of his birth,
To be with his loved ones and leave them no more!

Even so does my spirit, o'erburthened with care—
Tho' a wand'rer from heaven, still long to be there!

Away on its bright wings the ring-dove has sped,
Far away from its own peaceful bower of rest,
Yet when sol's parting glances on evening are shed,
She will stretch forth her pinions and fly to her nest—
Even so would my spirit mount upward and fly,
To nestle, O Father! with thee in the sky?

TEST OF TRUTH.

"The true doctrines of Christ, are tidings of great joy to all who gladly receive them." Bp. Griswold.

In reading Bp. Griswold's Discourses we were struck with this judicious observation. We have thought of it much, and are most thoroughly convinced that it is true. There is not a single doctrine of Christ which considered in its true relations is not pleasant to the mind of man. To all who rightly receive them his doctrines are, indeed, "tidings of great joy."

But how is it in relation to the doctrine of endless misery? Can any man receive that in such a manner as to make it tidings of great joy? On the contrary is it not a source of great sorrow? If any one can "rightly receive it," it must be the sincere and devoted christian. But so far from being tidings of great joy to him, it gives rise to the most painful thoughts. The doctrine of endless misery suits the ungodly and profane vastly better than the good and virtuous. But according to Bp. Griswold, "The true doctrines of Christ are tidings of great joy to all who rightly receive them." Hence we conclude that endless misery is not a true doctrine of Christ.

S.

OLD UNIVERSALIST BOOKS.—No. III.

UNIVERSALISM VINDICATED; being the substance of some observations on the revelation of the unbounded love of God, made to the patriarch in the field of Padanaram, Genesis xxviii, 14, and confirmed by the joint suffrages of the prophets and apostles. Delivered some time since to the people who stately worship the only wise God our Savior, in the meeting-house in Middle-street, corner of Bennet-street. By John Murray. Published at the request of the congregation.—Charlestown, (no date.) 8vo pp. 112, including a preface of pp. 16.

The preface to this work is written in the form of a dialogue between the author and the reader. A number of objections to the publication of the doctrine advanced, are stated and answered.

The discourse is predicated of Genesis xxviii, 14: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." The particulars treated of, are, I. THE SEED. That this was CHRIST, is shown by a very few citations. II. What this SEED contained.—Mr. Murray here amplifies the doctrine of Union. He supposes that the fulness of human nature dwelt in Adam, Then he proceeds to show, that a two-fold fulness dwelt in Christ the Seed,—1st. The fulness of the godhead bodily; 2d. The fulness of human nature. These points he establishes by a number of Scriptural passages. III. What shall be the portion of the contained—that is, what shall be the final portion of mankind, who are united to the Seed in the fore-mentioned manner? To this question the answer is given as follows: 1st. All the families of the earth shall be blessed with righteousness. 2d. With justification.—3d. With sanctification. 4th. With eternal life. 5th. With peace. 6th. With reconciliation. Each of these points is proved by explicit Bible testimony: and the sermon is concluded with doctrinal inferences and practical remarks.

We may perhaps embrace a future opportunity to publish some extracts from this work. We are confident they will be interesting and edifying to our readers. A. C. T.

FOUR YEARS IN GREAT BRITAIN.

We last week very briefly noticed Mr. Colton's new work "Four years in Great Britain," just from the Press of the Messrs. Harpers. We have had opportunity for only a slight examination of the work since. We have been, however, interested so far as we have looked into it, and doubt not the volumes comprise much valuable information. The author, we understand, is a clergyman of the Presbyterian church, highly respectable for talents, as his work indicates, and has been the interesting London Correspondent of the New-York Observer for the four years past. In his correspondence for that paper, he has exhibited the "pen of a ready writer," and in many parts of the work before us, we find him rich in description. We shall gladly avail ourselves of several extracts for our miscellaneous department.

The leading topics of the work, we are informed in the Introduction, are, the three prominent principles which distinguish American Society from British and European—viz. "an abjuration of monarchy, of an aristocracy, and of a union of religion with the arm of secular power." With these topics is blended much interesting matter descriptive of the manners, customs, and of the country through which he passed. He has some appropriate remarks in the Introduction in relation to the leading principles above named, which we copy. In allusion to a union of church and state, he says:

I have done little else than to exhibit a chapter of facts, showing the operation, the tendency,

and the results of a union of church and state. Having submitted that chapter to some friends, since it was too late to profit by their hints, they have said to me, "This is, indeed, a sad picture, and yet a suitable disclosure; but we should like also if you had shown us more of that bright side, which pure Christianity leads to, and if you had done more to secure all minds against a tendency to the conclusion, that religion is identified with such abuses."

I am glad that this suggestion affords me an opportunity of saying a word here on this point. Perhaps I am wrong; but I believe, from all the observation I have been able to make, that Christianity is fully established in the respect and affections of the mass of the people of Christendom, and that, too, notwithstanding all its corruptions, and all the terrible tragedies that have been enacted on the credit of its name, and under the sanctions of its authority. By consequence, and in the natural course of things, Christianity may be regarded as established in the favorable opinion of the world. I believe that this respect and affection can never again be shaken or disturbed. Infidelity has seen the worst on the one side, and done the worst on its own. It was itself the child of a corrupt religion, and has already, by a direct and indirect influence, nearly strangled its own parent. Pure Christianity it cannot injure.—Christianity may injure itself, and has done so in no small degree, by not having been divorced more thoroughly from its unhallowed connexions. Christianity owes it to itself publicly to enter its disclaimer, and to maintain its solemn protest, against all those connexions, which have ever proved the means of perverting its institutions, and of superstition to its doctrine and ordinances; which have been a scandal to its name, the blighting of its influence, and caused the hand of Jehovah's providence to write upon its falling temples—"Their glory is departed!"

In a subsequent part of the Introduction, the author holds the following energetic language, which does credit to his head and heart, as an American:

There are good things in Great Britain, and there are also bad things. For nearly four years I have been a looker-on in that land. While I abjure all espionage, or any motives or modes of observation which the strictest delicacy would eschew, it has ever been a principle with me, as a spectator of men and things in that country, not to be obliged for a hospitality that should silence my tongue, or embarrass my pen, as an American. It is as true, that "a gift destroyeth the heart," as that "oppression maketh a wise man mad;" and it is remarkable that inspiration has put these sayings together. It will be in vain that our fathers made such sacrifices for a religion unshackled and for civil liberty, if, in visiting our mother-country, and witnessing the same influences, to a great extent operating still, we fail to cherish the principles which have procured our privileges, and to warn our countrymen against the danger of reverting to a like condition. Englishmen expect that we shall be Americans; they would think meanly of us if we did not show ourselves such. Our country expects it; and, if we are so, conscience ought to prompt us to our duty. And yet there are Americans who, while visiting England, allow themselves to be dined and toasted out of their character. There are radical principles of society yet at stake in the world, to be contended for, if not on the field of blood—which God forbid—yet in that field of influence which the pen and the press have opened before us, and into which so many are rushing with reckless spirit and ruthless adventure.

We have been much interested in some circumstances detailed in his visit to Newgate, exhibiting the admirable influence of the law of kindness over the guilty and condemned, but must defer a notice of them till next week.

R.

FOREIGN TOUR.

We are permitted to state, for the information of the friends of our cause, generally, that Br. C. F. LE FEVRE, Pastor of the Third Universalist Society in this city, has determined on devoting some six or eight months to a tour in Europe. A desire to visit once more his connexions there, together with the earnest solicitations of a friend, who is about visiting Europe, has primarily led to this determination. Not the least object, however, which Br. Le Fevre has in view, is, to see and learn more of our cause in that region. It is his design to travel, preaching the kingdom, and proclaiming the unsearchable riches of Christ, wherever it can conveniently be effected. The Lord willing, he hopes to be able to lift his voice in defence of God's universal and efficient grace, in London, in Paris, in St. Petersburg, and if possible, in Rome. May God strengthen him, and enable him to accomplish his laudable desires.

He expects to sail for Liverpool the early part of next month, (Sept.) and hopes to return by the month of May next. A ministering brother has suggested the propriety of the General Convention, (which assembles at Hartford, Conn. on the 16th of Sept.) publicly recognizing him as a Delegate to visit the liberal churches in Europe, open correspondence with them, &c. We think the measure a very appropriate and important one, and hope early attention will be given to it in the session. The necessary credentials might be forwarded to some place in advance of him as might be arranged before he leaves. They would be but a few days behind him. His services at all events may be made valuable to the Historical Society.

The Tour cannot but be highly interesting to Br. Le Fevre, and from his well known devotion to our cause, we confidently look for especial benefit to that, as a necessary result. May indulgent heaven watch over and kindly protect him during his absence, and finally return him in health and safety to his family—to the beloved people of his charge, and his numerous friends, with renewed zeal and energy in the cause of his Divine Master. P.

EDUCATION AT HIGHTSTOWN.

Agreeably to previous notice, the Universalist Church at Hightstown, N. J. was dedicated to the service of Almighty God, on Monday last, 10th inst. The Sermon was delivered by Br. C. F. Le Fevre; Mrs. A. C. Thomas, and L. C. Marvin, assisting in the services. Br. Thomas addressed the audience in the afternoon, and Br. Marvin in the evening. The day was unusually pleasant, and seldom have we more highly enjoyed a season of religious services.

The house, as we have before stated, formerly belonged to the Baptists, but was purchased from the society, (they being about building another,) by an individual who passed it into the hands of the Universalists, and very generously gave them ground to set it on, but a few rods from its former site, to which it has been removed. It was old, but has been thoroughly repaired throughout, and painted, and is now a very neat and commodious building, with galleries on the sides, and quite a deep one on one end. On this occasion it was much crowded, forenoon and afternoon, and many were compelled to remain without. The evening audience was not as large, from the fact, probably, that many were from too great a distance to remain in the evening.

We have rarely witnessed a more attentive and respectful audience. Every eye appeared to be intent upon the speakers, and numbers undoubtedly listened, for the first time in all their lives, to what they had ever been taught to regard the *horrible doctrine of Universalism!* We humbly hope there are but few of them who will not be willing, and even desirous, to listen to it again, until they shall have known more of these certain strange things which have come unto their ears.

We said we had seldom more highly enjoyed a season of the kind. Not the least of this enjoyment consisted in contemplating the change that had been wrought in the public mind, towards Universalism, within a few years past.—Especially as this change is evidenced by female attendance on our meetings. We well remember the time, (but a few years back,) when we have attended Universalist meetings sabbath after sabbath, with scarcely any females present—when our own companion, and those of two of our brethren, usually constituted the whole female audience. But what a change! On the occasion in question at least one half to two-thirds of the audience were females! And yet Universalism has been preached, comparatively little, in Hightstown. And in all the meetings of our friends there,

heretofore, they have labored under the disadvantage of holding them in private houses. Now that they have a convenient house, may the Lord soon send them a Pastor who shall feed them with knowledge and understanding. P.

THE DISCUSSION.

On our fifth page we have given notice that the Discussion between Dr. Ely and Br. Thomas was just published and ready for delivery. Since that side of our paper was worked, we have had the misfortune to have the whole edition of 1500 copies destroyed by fire, with the exception of 94 copies which we received from the Binder on Saturday last. A very destructive fire broke out on Wednesday morning last, either in, or near the Binder where the work was doing, consuming nearly the whole block. Several lives were lost, and among them we regret to learn is Mr. Blanchard, (who was doing our binding,) an industrious and enterprising young man. We have not the opportunity of giving particulars.

We fortunately had the work stereotyped, and have put another edition immediately to press, and shall be able to commence supplying the already increasing orders for the work, in the course of two weeks. P.

A. C. P.

Our esteemed friend of New Troy, Pa. is informed, that the undersigned would be delighted to visit the region in which he resides; but a contemplated tour of six weeks in the New England states prevents at the present time; and he cannot consistently expect to preach the good word a any considerable distance from Philadelphia, for several months after his return.—Br. John H. Gihon, jr., a good man and true, will in all probability visit the valley of Wyoming the ensuing autumn. Br. P. will receive due notice of the time. A. C. T.

Original.**CONVERSATION BETWEEN A DEIST AND UNIVERSALIST.**

D. Sir, it appears to me your Bible is so full of contradictions, that it cannot be true.

U. Why, sir, I see no contradiction, provided every particular passage of scripture is understood according to the particular subjects to which it properly belongs.

D. Well, I wish to treat the subject candidly, and will state a contradiction that has long appeared to me inconsistent and irreconcilable, and I have considered it a sufficient reason for me to reject the Bible as the word of God.

U. If you can satisfy me of any such contradiction in the Bible, I agree to secede from Christianity, and become a Deist, for every one ought to know that both sides of a contradiction cannot be true; and surely God cannot deny himself.

D. Hear me patiently, and I will state the difficulty. Here is one class of texts which Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and all Limitarian are so fond of quoting and repeating on all occasions, that you must remember them with ease.

"If ye be willing and obedient ye shall eat the good of the land: but if ye refuse and rebel ye shall be devoured by the sword." "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings," "Wo unto the wicked! it shall be ill with them, for the reward of his hands shall be given him." "For the son of man shall come in the glory of his father, with his angels, and then he shall reward every man according to his works."

These texts, and a vast many more belonging to the same class, are evidences that mankind are judged and rewarded according to their works. The 25th of Matthew is another, and is often quoted by all the denominations above mentioned, to prove that the eternal portion of all the dead in the coming world will be fixed according to their works in this world. John v, 28, 29, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

This text shows conclusively, according to all the preaching and printing of those denominations, that eternal rewards and punishments are reserved for mankind according to their works in this world. Now look at the opposite. The same teachers come forth on other occasions, with great confidence, and quote another class of texts, such as the following:

"Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began."—"Not by works of righteousness which we have done, but according to his mercy he saved us," "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."—"Now to him that worketh, the reward is not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness." The 20th of Luke teaches me that all who will obtain the resurrection from the dead, shall die no more, but shall be equal unto the angels, and are all the children of God, and that all live unto him. The 15th chapter of 1 Cor. teaches that all die in Adam, that all are made alive in Christ; that all will become spiritual, incorruptible, immortal and glorious, in the image of the Lord from heaven, and makes no distinction between good and bad, righteous and wicked. A vast many more texts of this class are to be found.

Now I ask common sense whether such a host of contradictions is from heaven, or of men?—Such testimony destroys itself, and the veracity of its author. Unless the Bible will admit of a more consistent explanation than any I have been able to obtain from these denominations, I must say, as an honest man, that the best idea I have of it, is, that it is not worth reading.

U. Do not be too hasty my friend in your conclusions. The Bible is the best of books in the world yet. And I believe all the denominations you have named, would be as loth to give it up as I am. Yet I must concede that there is much force in your argument. And those who contend that the texts quoted as above, were spoken in reference to a future world, cannot evade the force of your arguments, with any kind of fairness or consistency. Upon careful examination, and critical attention to my Bible for more than sixty years; and after reading all the commentaries of every sect in this country with prayerful and careful heed, I am fully persuaded in my own mind that what is found in the 25th of Matt., also in the 5th of John, and in all that class of texts to which you have referred, have their true and just applications in the present world; where every one is judged and dealt with according to his works, whether they be good or bad. And that the second class of texts which you suppose contradict the first, relates to the salvation which is in Christ Jesus, with eternal glory. So that if you will only take heed to the first remark I made, viz. let every passage in the scriptures be understood according to the particular subject to which it belongs, it will be seen there is no contradiction in the Bible.—The contradictions arise from the inconsistencies and jargon of unscriptural creeds which have done more towards increasing the ranks of infidelity than all the deistical writings now extant. To talk of grace and eternal life, as a reward, or as being according to our good works in this life, is as inconsistent, as to contemplate a proud Christian and an humble Savior in unison!—Universalists believe it will be an act of pure grace alone in God, to sanctify and save a self-righteous bigot who is proud of a voluntary humility, as much as to sanctify and save any other sinner. And that publicans and harlots are not farther from the kingdom of God, than those

who calculate upon being saved because they are not as bad as some others. **N. Dodge.**

UNIVERSALISM GOING TO DIE BY.

Much is said by the opposers of this doctrine, about its being relinquished and given up on a death-bed. Few, say they, find it sufficient to die by, although it does very well for a profession in life. Admitting this true, what does it prove? Suppose every believer in this doctrine should renounce his faith on a death-bed; would that prove any thing? It certainly would not prove the doctrine insufficient to give joy and resignation in death, for if this were the case, its efficacy in death would never be tested! People who give up the sentiment before they die know nothing about its influence in death, whether it is or is not sufficient for that trying hour. If a certain quantity of food is sufficient for my breakfast, and the same quantity makes me an ample dinner, how can I tell, until I try it, that the same will not answer for my supper? I may be persuaded not to eat of it; I may be told that it contains a deadly poison, (although it has never yet produced any bad effect) and thus go without my supper or eat some nauseous drug, but how can I say that the same food which satisfied my appetite in the morning will not also in the evening, since I have not tried it. How then is it known that Universalism will not do to die by, since no one has spoken upon that subject who has tried it. Will it be said that many persons have renounced it in the near prospect of death, from a conviction that they should be miserable for ever if they did not renounce it? Then the opinion of a person while under the influence of disease and fear is worth more than when in health and the exercise of a sound mind, if this proves any thing. But who are the persons that have relinquished their faith in the Son of God for ever, at the approach of death? The saying that heads this article, has been uttered times without number, until it has become a proverb and by-word in the mouth of sinners, and yet it is as false as when first uttered. We ask but for the name of one individual, who had embraced the doctrine of God's universal love and salvation in his inmost soul, that ever renounced this faith upon a bed of sickness or death.

If a faith in Jesus Christ as the Savior of the world will not do to die by, pray what will?—Can the fear of endless torment for a great portion of the human race, light up the heart with love to God, give peace and reconciliation to the mind, when all the comforts of earth fail, life becomes a burthen, and death stands waiting for his prey? Oh! cease then, ye unthinking calumniators of the gospel of Christ your impious railings; and when all other joys prove fleeting and vain—when your partial creeds become like thorns in the pillow, and like daggers to the heart of the sick and dying, then leave the faith of a world's salvation, for suffering humanity to lean upon. Aside from its numberless blessings in life, the consolations of this faith in death will richly repay for all the sneers and contempt which the wicked cast upon it. For life and for death, then give us "the faith which was once delivered to the saints"—the faith of Universal Salvation. **Universalist Watchman.**

"WELL BEGUN IS HALF DONE."

"Well begun is half done," whispered Solomon Adage to a master builder, who was engaged in superintending the erection of a bridge over the beautiful stream which waters the valley of my own native state—Connecticut. The Connecticut River, is not, indeed so majestic as the Hudson, yet 'tis a delightful stream, and justly admired for its graceful windings, almost constant smoothness, and picturesque scenery. But to Solomon and the builder.

On hearing the words of the sage, the builder turned about—his contracted eye brows,

wrinkled forehead, and curling lips evincing the disdain with which he rejected the advice contained in the maxim—and roughly bid the man of proverbs, whose whitened locks, decrepid form, and tottering limbs betokened age, experience and wisdom, and which should have ensured for him at least common civility if not marked respect—"to begone, for his advice was neither asked, or needed."

The old man turned sorrowfully away, and on entering a cottage which stood in a sequestered spot a short distance from the place of the contemplated bridge, I saw him seat himself upon a roughly made stool, place his smoothly worn staff before him, and as he leaned upon it seemingly to lose himself in a deep reverie.

I approached him with caution that I might not interrupt his musings. He seemed to be communing with himself, and at intervals I heard him mutter aloud, but in such a broken and incoherent manner, as to prevent me from distinguishing what it was.

Somewhat curious, I drew nearer to him, and unperceived, seated myself upon his threshold—I was repaid for my trouble, for I soon heard the following declarations escape his lips which I have carefully treasured up in my memory. Said he, "Men are ignorant and self-willed—they seldom appear to be willing to learn by the experience of others and often despise their own. I greatly fear that builder will ere long repent his not heeding the advice contained in my admonitory maxim. I have long since repented, for having despised the precept. When youth and fortune were mine, I attempted to build a bridge on that self same spot, and in consequence of not beginning correctly I completely failed, whereby I lost my all, to gain the dear bought instruction hid in the adage—'Well begun is half done.'

He ceased, and I resumed my journey. * * * A year after, I had occasion to pass that way again, and found the old man's fears fully realized!

The butments and piers of the bridge had been built of materials wholly unfit for such a purpose—the consequence was, just as the bridge was near its completion—the builder expecting to reap a rich harvest for his labor—the foundation, (the beginning) gave way, and the whole fabric was precipitated into the stream below!

I sought the cottage, but it was without its tenant. A stool and table, only remained, if I except an old walking staff which lay broken in two parts upon the floor, (emblematical of the owner's fortune!), with the appended words rudely carved upon it—'Well begun is half done.' **Moral.** This sketch shows us the importance of beginning life with solid and substantial principles of morality and pure religion. These are materials upon which a pure and spotless conscience can be built, void of offence before God and man, which the world cannot give nor take away.

Inquirer and Anchor.

TO THE FRIENDS IN OHIO.

I intend soon to visit the State of Ohio—passing through from Cleveland to Cincinnati, where, agreeable to the request of Br. Rogers, I shall tarry a number of weeks—or as long as may be practicable. For the information of our Ohio brethren, I will state, that I will make the following places in my way: Massillon, Coshocton, Zanesville, Newark and Chillicothe; and will visit such other places as may desire preaching, and are within the latitude of my course.—Communications may be addressed to me at either, or all of the above places, expressing the wishes of friends in the neighboring towns. I shall, if Providence permit, leave home about the first of October next. Some of my appointments will appear in this paper in due time.

J. WHITNEY.

Salisbury, August 3d, 1835.

Magazine and Advocate.

ANOTHER CONVERSION IN THE MINISTRY.

We have barely room and time to say this week, that a letter just received from Br. Thomas J. Crow, dated Brooklyn, Pa. July 5, states that Elder John Finn, of the open communion Baptists, has just commenced preaching the gospel of the final reconciliation. We shall notice it *in the next week.*

FOR THE CHRISTIAN MESSENGER.

A Card.

"Post medium noctem visus, cum somnia vera."—*Horace.*

My respects to Br. Brown, hoping that he will take this friendly admonition and leave off dreaming, or dream before midnight, when dreams are not so true.

H. F. S.

Bellville, Alabama.

Note—We can only say, in reference to the above, we are informed that an explanation will be forthcoming in due time.—P.

To Correspondents.

Our thanks are due Brs. C. Gardner and J. M. Austin, for their excellent articles; as also to Br. Moore, for his valuable sermon. It is reviving to hear again from friends abroad. Are there not many others who can "go and do likewise," and thus strengthen our hearts and our hands?

Married.

In New-York, on the 11th inst. by Rev. C. F. LeFevre, Mr. Wm. GAY and Mrs. LUCRETIA HANFORD, both of Norwalk, Conn.

In Philadelphia, on Wednesday evening, August 5th, by Evangelist Abel C. Thomas, Mr. WILLIAM WHITEMAN, and Miss ELEANOR CALDWELL.

On Sunday evening, June 14th by the same, Mr. CHARLES P. DUTTON, and Miss MARGARET YHOST.

Died.

In Norwalk, Conn. on Monday Aug. 3d of the bilious fever, AUSTIN SMITH, son of Mr. Gershom B. Smith, in the 23d year of his age.

In Hudson, on the 4th inst. John. M. son of the Rev. William Whittaker, aged 8 weeks.

Religious Notices.

Br. L. F. W. Andrews will supply for Br. Sawyer to-morrow; preaching at the Greenwich church in the morning, and at the Orchard-street church in the afternoon and evening; and will preach at Poughkeepsie on the 4th Sunday (23d,) morning, afternoon and evening. Subject for the evening—The popular objections against Universalism.

Br. Perry will preach in Danbury, 3d Sunday in August.

Br. B. B. Hallock will preach in Monticello, the 3d Sabbath (16th) in August, on his return from Broome co. He can preach in the vicinity, or at places on the route home, the three or four succeeding evenings, if appointments are made and information is given him at Monticello.

Br. S. J. Hillyer, will preach in Jefferson village, Monday evening August 17; at Springfield, Tuesday, 18; at Livingston, Wednesday, 19; at Caldwell, Thursday, 20.

Br. F. Hitchcock will preach at Trumbull, the 3d Sabbath in August, and at Stratford, in the evening.

Br. James Shrigley, will preach in Killingworth; 4th Sabbath (23d) in August.

Br. S. J. Hillyer will preach in Huntington, L. I., the 4th Sabbath in Aug. (23d inst.)

Br. S. C. Bulkeley will preach in Cow-Harbor, L. I. the 4th Sabbath in Aug. (23d inst.)

EXCHANGE—Br. Marvin will preach in North Salem the 3d Sabbath, (16,) and at Long Ridge, the 4th Sabbath, (23d,) in August; Br. Hillyer supplying the desk in Newark, the 3d, and Br. Perry the 4th Sabbath, as above.

Br. Bulkeley will preach at Croton in the morning and afternoon, and at Sing-Sing in the evening of the 3d Sunday in August; and at Milton in the morning, and at Marlborough in the afternoon of the 5th Sunday in this month, and at New-Windsor Monday evening following.—**EXCHANGE**—The friends in Milton, will please take notice of this change, which is made in consequence of the Discussion at Huntington.

EXCHANGE—Br. M'Laurin and Crow, will exchange circuits next monthly tour, being from and after the 26th inst.

FREEDOM OF THE GOSPEL.

A Sermon, by C. F. LeFevre, just published and for sale at this office.

SPRING'S FIRST FLOWERS TO A SICK FRIEND.

BY MRS. SIGOURNEY.

Thou around whose couch of pain,
Fond Hope lingereth not in vain,—
Thou, whom strong and saintly Prayer
Still implorest Heaven to spare,—
Thou hast watched our wild retreats,
Thou hast priz'd our simple sweets,
Long our voiceless love has known,
Listen to our whisper'd tone,
Come back to us!—

Love, with warmth that ever glows,
Speaketh through our lips of rose,
Friendship to our dewy sighs
Trusts her hoarded memories,—
Gratitude, with Penury pale,
Hasting to our native vale,
Bade us fervent for their sake,
Plead and no denial take,
Come back to us!—

Tardy Spring hath held us long
From thy bowers of light and song,—
Now, on vine and shrub and tree,
Lo!—we bloom to welcome thee,
For thy tasteful eye we pine,
Wilt thou teach us where to twine?
Nesting birds, with tenderest lay
Swell the chorus, as we say
Come back to us!—

Take our message to thy breast,—
Let us on thy pillow rest,—
From blast clime and seraph-song
We will not detain thee long.—
For Earth's most protracted day,
Like our glory fleets away,—
Friend to us, and nature's smile,
Only for a little while,
Come back to us.

New-Yorker.

NIGHT.

"Night is fair virtue's immemorial friend.
The constant moon, thro' every distant age
Has held a lamp to wisdom."

At the close of the day, when the sun is retiring behind the western mountains, and his faint rays are but just seen on the distant wandering cloud, a holy feeling steals insensibly upon the soul, and hushes to repose the conflicting passions within. The rich deep coloring of a New-England summer sky surpasses all others.

Poets and Novelists may give their preference to Italian skies, yet in transparency—lightness, "blended with a softness," our atmosphere is unrivaled. Cold indeed must be the bosom of him who feels no bland emotion while viewing the star studded canopy of heaven on a beautiful night; it is full of the mild spirit of religion, the unsurpassed lustre which those twinkling luminaries emit, is a beautiful emblem of the light of another world that lies beyond these spheres, where no clouds of darkness will ever arise to mingle with the radiant beams of the regions of light and life. Night is calculated to awaken very salutary emotions in the bosom, it is the season of rest—a time for contemplation—for devotion; we should review the actions of the past day and consider that we are so much nearer the end of our pilgrimage; if we have erred, we should resolve to do better, and to think and act as becometh creatures born for a higher destiny than earth. We should divest the mind of all worldly thoughts, approach the throne of grace with thanksgiving and supplication, and God will bless and smile upon us here, and when the night of death shall approach, he will lead us safely through the dark valley, to adorn the regions of celestial joy, light and peace.

Maine Christian Intelligencer.

HOME.

Home! what thrilling music is in the sound. Stranger! far from the spot of thy nativity—hast thou never realized the truth of this? When a stranger in a strange land, you have cast your eager eye around in search of some being in whom you might identify a friend or acquaintance—and have looked in vain, has not then the recollection of "home sweet home" rushed in all its force and reality upon the mind? Yes,

and many an ardent sigh, many a hopeful prayer has arisen from your lonely heart that Heaven would again permit you to behold the sweet and sacred spot. All this for the joys of an earthly home.

Pilgrim of mortality—your home on earth is but a transient one. Here, you are but "a pilgrim and a sojourner." Your final home is in a "better country, even an heavenly—a city that hath foundations, whose builder and maker is God." True, it may seem as a "far country" to thee—yet "good news" hath been heard from its dominions—even tidings of eternal salvation! "As cold waters to a thirsty soul," so is this message of joy from the kingdom of glory.

"As when the weary traveller gains
The height of some commanding hill;
His heart revives, as o'er the plains,
He sees his home, though distant still.

So when the christian pilgrim views
By faith his mansion in the skies;
The sight his fainting soul renews,
And wings his speed to reach the prize!"

Star and Universalist.

[We extract the following from Mr. Colton's new work, "Four years in Great Britain." It is an interesting description of Scotia's national music. Immediately preceding the article we copy, the author is describing the miserable sod hovels which now every where meet the eye, and contrasting the former glory of the Highlander with his present degenerated state. The story of the Pipers is beautifully told.]

THE BAGPIPES.

Yet from these very regions, and from these very huts, pipers will go out into the plains and towns below, strutting in their gaiters, dangling in their kilts, with their plaid frock, sashed tightly about their loins, their bonnets bristling with feathers from the pheasant's tail, and walking so lightly that their feet seem scarcely to touch the ground—the peculiar, the inimitable air of those, who have been accustomed to bound over the rocks of the mountains, making such music, as almost to arrest the current of the river, and bend the trees to listen from the tops of the hills. As I sat at my breakfast one morning at Dunkeld, I heard the music of the bagpipe entering the village, with unusual power and sweetness. I jumped, as every one would—as no one could help—and ran to the window and by that time every window and every door in the streets were full of heads; every body in the street, horses and all, stopped, and others came pouring in from adjoining streets. The music passed. There were two pipes. I had often heard the bagpipe before, but never—never with a power to be compared with this instance. And who and what were they? It was a pleasant Monday morning, and two one-horse carts, loaded with reapers, (females of course,) with the frills of their white caps flying in the wind, each horse led by the hand of a man, all passing through the village of Dunkeld, on their way to the harvest field. The pipers were two men, sitting in front of the first cart, as it rolled over the pavement—no great improvement to the music—themselves and their company apparently unconscious of the power they exercised over the villagers. And this is the music which they carry with them to the field of laborious toil, to entertain the vacant hour—this the music with which the shepherd of the Grampian hills entrapes his wife and bairns, when his fleecy tribe are asleep around him for the night—the same with which he entertains the rocks in the day time, and makes the reposing hour of noon sweet and welcome to his flocks. There is a subduing plaintiveness in the bagpipes, skillfully played, which few hearts can easily resist. That these untutored Highlanders should be so apt upon this instrument, proves how accomplished man may be in any one thing to which he devotes all his skill, and how rude in every thing else. There is a world of poetry and the deepest soul of song

in the best music of the bagpipes. They tell you a story all along, challenging your every sympathy—a story that you cannot help but feel—and yet a story, the deep mysteries of which need interpretation. You would fain ask the wanderer, what strong passions agitate his inmost soul, and while he secures and enchains your interest, he passes by without gratifying your curiosity. You give him your whole heart, but he renders not in return the secret of his charm. He passes from the scene, enveloped in all the strangeness of his dubious emotions. He has displayed to you the very wildness of Ossian, and all the lofty independence of Ossian's heroes, while his light foot seemed bounding on the rocks and skipping on the tops of the mountains—and anon he is far away. Certainly there is character—and not a little of character in the rude people, inhabiting such a rugged region of the globe. It is not difficult to believe that they have done such exploits, as are ascribed to them in the historical legends of that classic ground. Yet no native of other and kindred climes would covet the place of their abode, or the circumstances of their earthly existence. To them it is home, and a much loved home, for they know no other.

FIFTH VOLUME

OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS & P. PRICE.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the fourth volume, a period of time abundantly sufficient to develop its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of. The only pledge that its conductors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to improve upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited, but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to suitably remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

TERMS. The "New-York Christian Messenger and Philadelphia Universalist," will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, on good paper, in royal quarto form, at \$2 per ann. *in advance*. The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 132 Chestnut-st, Philadelphia. Letters to be addressed, post paid, "P. Price, 2 Chatham-Square, N. Y." P. PRICE.

Universalist Books.

A general assortment of BOOKS, PAMPHLETS, &c. treating of the doctrine of Universal Salvation from sin—the final restoration of all men to holiness and happiness, may be found on application at the Publishing Office of the Messenger and Universalist, No. 2 Marble Building, Chatham-Square, (foot of Bowery,) N. Y.  Entrance in the Drug Store. Friends, and opposers of that sentiment, too, are respectfully invited to call and examine the works. Among them are a great variety of cheap Pamphlets, comprising Sermons, &c. Those unacquainted with Universalism, are especially invited to call.

New Pamphlets.

The Letter of Br. Joseph G. Ely to Rev. Mr. Beebe, published in No. 30 and 31 of the Messenger. Lessons of Nature a Sermon by C. F. Le Feyre, and Reasons for serving God a Sermon by T. J. Sawyer, just published and for sale at this office.

The Contrast:

The Prize Tale by Allen Fuller, inserted in No. 40 of this vol. just published in Pamphlet form at this office.